


SCOTLAND'S STORY



10

**Meet the real
William Wallace**

**How the Scots
won the Battle of
Stirling Bridge**

**Edward's bitter
legacy of enmity**

**Liddell going for
Olympic gold, but
never on Sunday**

**Claret, our other
national drink**

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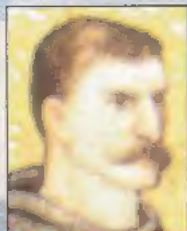
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ATLANTIC
OCEAN

Orkney

Early 1270s

William Wallace is born... but was it in Elderslie or Ellerslie?



1290

The Maid of Norway dies on her way to Scotland, and throws the succession into disarray.



1292

Edward 1 chooses John Balliol as the King of Scots, but finds him less compliant than expected.



1296

Edward sacks Berwick in retaliation for Balliol's defiance.



1297

Battle of Stirling Bridge sees the English army routed by Wallace.



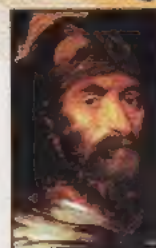
1304

The Scots finally submit to Edward after seven years of war.



1298

Fortunes are reversed as Wallace loses the Battle of Falkirk.



1305

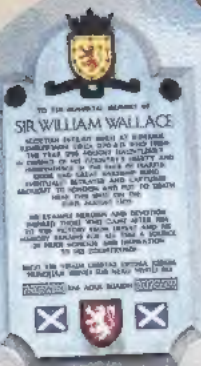
Wallace is summarily executed by Edward, suffering the ghastly fate of being hung drawn and quartered.



1478

Blind Harry pens his epic poem The Wallace and gives shape to a legend that endures to this day.

In Part 11:
Robert the Bruce
and Bannockburn



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IRELAND

North
Channel

PART
ENGL



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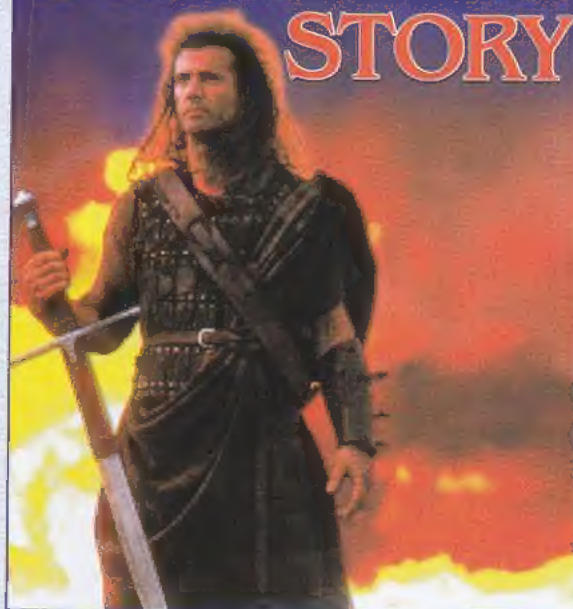
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COMMENT

SCOTLAND'S STORY



COVER: Mel Gibson's *Braveheart* gave the Wallace legend an international dimension. But he has always been Scotland's greatest patriot.

Freedom fighter with an enduring legacy

William Wallace is the archetypal Scottish hero, a figure whose legend has grown rather than faded with the passage of time.

Long before Mel Gibson even thought about making *Braveheart*, Wallace was an essential part of the Scottish psyche.

He fought and died in the Medieval Scotland of the 13th century. But his influence is all around us even today.

The traditional sporting enmity between Scotland and England undoubtedly has its roots in the war of attrition Edward I fought, first against Wallace and latterly Bruce.

It was Wallace's courage and the perception that here was the common man fighting for freedom that inspired Burns to write the immortal lines:

*Scots wha hae wi' Wallace bled,
Scots, wham Bruce has aften led,
Welcome to your gory bed,
Or to victorie.*

And all this despite the fact that we have no contemporary accounts of Wallace and very few artefacts of the period have survived.

Even the place of his birth is uncertain with Ellerslie near Kilmarnock now challenging the

popular belief that our most famous patriot was born in Ellerslie in Renfrewshire.

But the historical detail is almost a distraction. The strength of the Wallace legend lies in the fighting qualities of the man, and his raw courage in the face of a gory and sadistic death.

Wallace's victory at Stirling Bridge gave Scotland back her pride and paved the way for us to become a nation again.

And now for something completely different – claret. In the 18th century the blood-red wine of Bordeaux was Scotland's national drink.

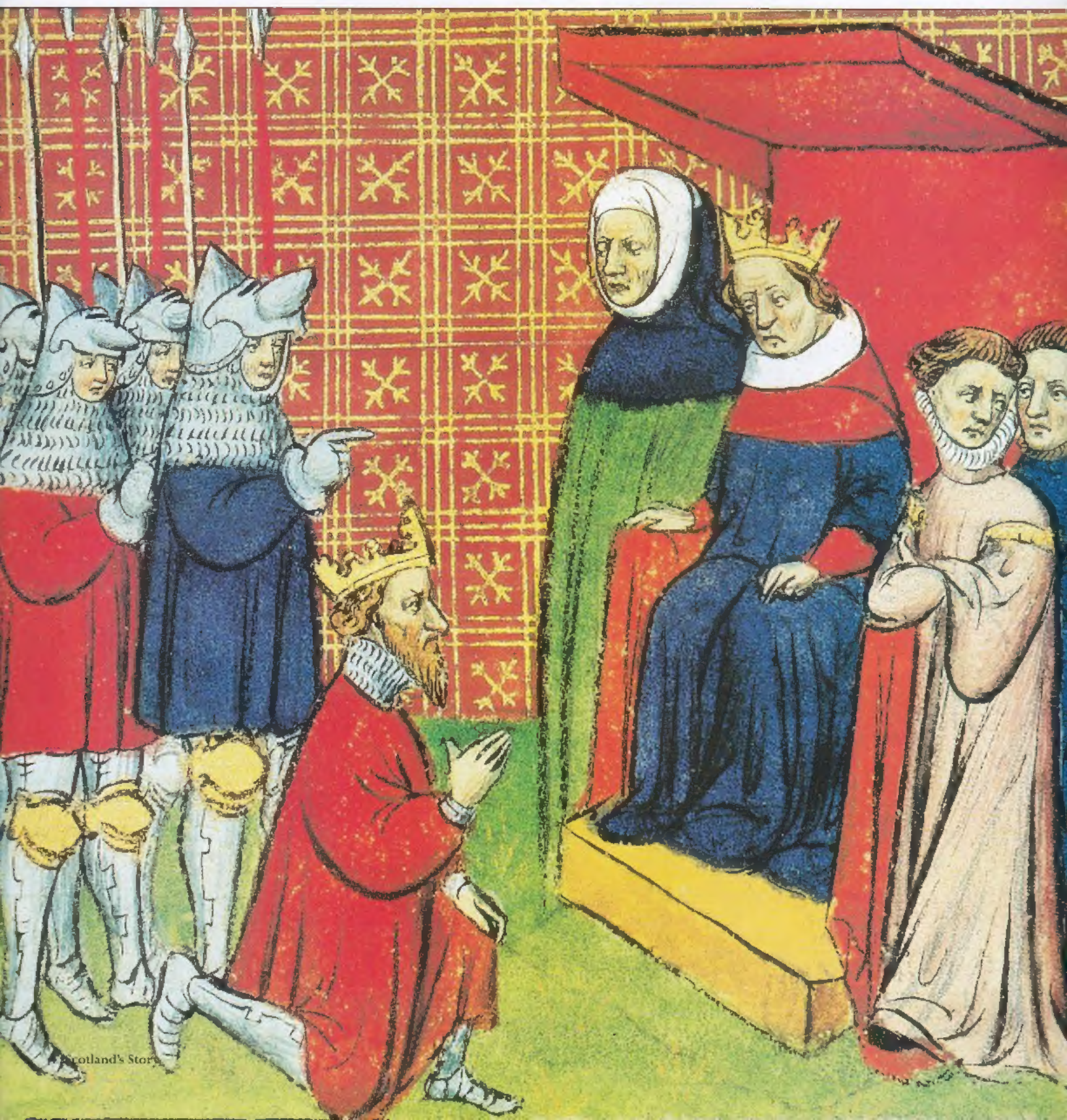
Claret carts were a common sight on the streets of Edinburgh, and they dispensed a generous measure to anyone who appeared with a suitable jug.

Not for nothing was claret known as the 'Bloodstream of the Auld Alliance'. It was our traditional links with the French that gave Scots merchants first choice of the Bordeaux vintages.

But like all good things it came to an end, mainly due to a prohibitive tax regime imposed by the government of the day.

Sound familiar?

The ultimate case of divide and rule



When Alexander III died under the cliffs at Kinghorn the shock created a crisis of succession to the Scottish throne that soon saw the country subjugated by the acquisitive instincts of King Edward I

When Alexander III was found dead on the sands at Kinghorn, Scotland was plunged into a dynastic crisis that threatened its very future as an independent nation – for Alexander's only direct heir was his three-year-old grand-daughter, Margaret of Norway.

Scotland had never had a queen in her own right, and there were many – most particularly Robert Bruce of Annandale, grandfather of King Robert I – who were determined that it shouldn't have one now. He was ready to start a civil war over his own right to the throne.

Robert Bruce of Annandale's mother was Isabel, second daughter of David, earl of Huntingdon, brother of Kings Malcolm IV and William I. John Balliol was descended from Margaret, the eldest daughter, but, being her grandson, was one generation further down the line than Bruce.

Though the rules of primogeniture clearly favoured Balliol, he faced another problem – his mother, Margaret's daughter, was still alive and therefore the claim rested with her. But as a woman, there was no point in putting it forward. Grudgingly, little Margaret of Norway was accepted as the rightful heir even by Bruce.

Immediately Edward I of England saw an opportunity. He suggested that the little girl should be betrothed to his young son, and in 1290 the marriage treaty was signed at Brigham. The risks, of course, were obvious and the treaty was therefore carefully drawn up to ensure that Scotland would remain a separate and independent kingdom.

It was then that the shattering news arrived that the Maid of Norway had died on her journey to Scotland. Suddenly the whole question of Scottish succession was once more thrown into the melting pot.

There were only two real contestants – John Balliol and Robert Bruce. Both were powerful, both had lands, both had strong personalities and wouldn't hesitate to take up arms if the Scottish barons could not settle the matter. To avoid

possible bloodshed, the Bishop of St Andrews wrote to Edward I to ask him to come north to help find a peaceful solution.

Edward, as Scotland's then friend and neighbouring monarch, was the logical choice of adviser. At some point in this process Edward saw another chance. He had been asked to recommend a choice, but in Medieval law, if there were three or more contestants, he would have to judge – and that meant he had to have authority.

To gain this power, Edward encouraged other claimants to come forward. In the end, 13 threw their hats in the ring.

So Edward headed northwards to the English Border town of Norham in May 1291. None of the Scots wanted to join him there for a proposed

convention, as that would implicitly acknowledge Edward as their superior. They stayed in Berwick.

It is often thought that Balliol offered to compromise Scotland's independence by being the first to pay Edward homage for the crown. But in fact, it was Robert Bruce who offered first, as he felt his claim was weaker than Balliol's. Indeed, Balliol was the last of the contestants to bend the knee.

Having got what he wanted, Edward awarded John Balliol the kingship. The announcement was made in the great hall of Berwick Castle (now Berwick rail station) on November 17, 1291.

Almost immediately, Edward showed who was boss. The key to this was Scotland's finances. He used his legal status as the superior lord to claim

■ The two images of John Balliol. Far left: paying homage to Edward I. Below: the 'patriot king' with his wife Isabella, as depicted in the later Seton Armorial.





■ All that remains of Norham Castle by the River Tweed which played a part in the choice of king.

A systematic anti-John campaign aimed to just write him out of our history

English King. After spending three years in the Tower of London, he retired to family estates in France, where he died in exile.

But if ever a politician needed a good PR job, it was John Balliol. Not only does he have to contend with the dismissive nickname of 'Toom Tabard' or Empty Coat, but he is rarely even accorded his title of king. There is little doubt that King John was the subject of a systematic campaign to blacken his reputation, and even write him out of history, conducted not by the English but by the man who eventually usurped his throne – Robert Bruce.

We may never know much about Balliol's reign or his personality, and what information we do have at our disposal should be treated carefully, in case it has come down to us through the distorting lens of Bruce propaganda.

Balliol came from Northumberland where his paternal family had extensive lands centred on Barnard Castle. The Balliols originated in northern France where they still had estates. John was far less a Scotsman than an Englishman, but he was not unusual in maintaining considerable interests north of the Border.

We should also remember that his mother, Devorguilla, was from Celtic stock. As senior heiress of the lords of Galloway, she had brought her husband, another John Balliol, both the ancient Celtic title and substantial lands and property, including the castle at Buittle near Kirkcudbright. The elder John was presumably a cultured man and had endowed the Oxford college bearing his name.

Contrary to later suggestions of spinelessness, Balliol was quick to assert his belief that he was the rightful king. He had powerful supporters, including William Fraser, bishop of St Andrews, and, more importantly, his in-laws, the Comyns, Scotland's leading family. Balliol designated himself 'heir of Scotland'.

Within purely domestic matters, he showed himself willing and able to provide firm leadership – legislating, for example, for the administration of the newly-acquired Western Isles (bought from Norway in 1266).

The story goes, of course, that the Scottish

► the revenues collected from vacant estates and various offices. Having been acknowledged by all the would-be kings, he was able to backdate access to all royal money to the death of Alexander III.

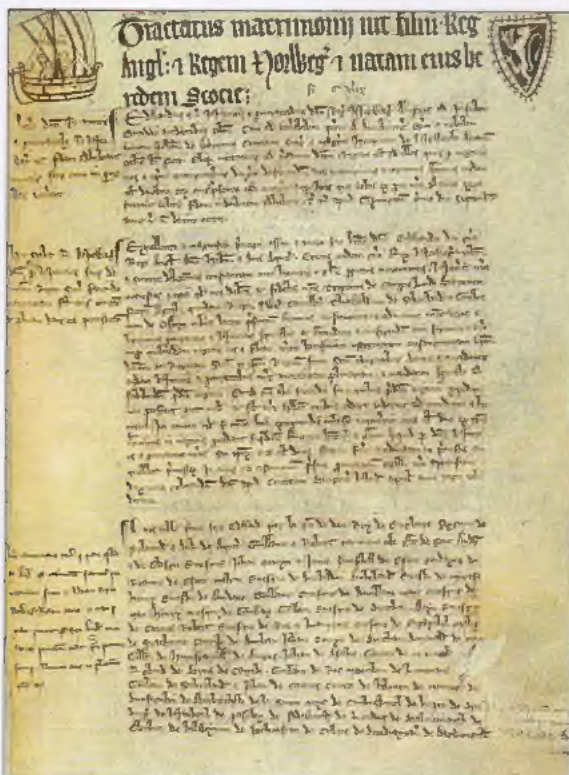
When Balliol acquired the Scottish throne he found the kingdom owed Edward six years' worth of revenues – and there was a large personal debt from his own estate. Indeed, most Scottish revenues were finding their way south, giving John very little room to manoeuvre.

Edward continued to force the issue, summoning John to fight with him in France and ordering him to appear at Westminster to justify his court's decisions. By 1295 the situation had become intolerable for Balliol. For almost 130 years Scots had had no serious conflict with England, but their next move would lead to decades of bitter, bloody fighting.

They signed a treaty with France, which was in effect the birth of the Auld Alliance and the start of the Wars of Independence.

Edward's response was to march on Berwick, then one of the most important towns in Scotland, and carry out a sickening slaughter. Of the town's 12,000 inhabitants in those days, only about 5,000 survived the carnage.

At the Battle of Dunbar Balliol's forces were vanquished by a combination of Edward's army, Bruce's troops and the forces of other Scottish nobles. It was all too much for King John. He gave up his crown and begged mercy from the



■ Part of the Treaty of Brigham of 1290 which betrothed the three-year-old Maid of Norway to Edward I's son.

nobility, tired of their king's inability to stand up to Edward, took power away from John, appointed a number of Guardians and negotiated a treaty with France as a prelude to war with England. But that makes little sense considering the relationship between the king and his in-laws, the Comyns, leaders of the Scottish nobility.

Balliol relied on them as the backbone of his political support in Scotland, in the same way as Bruce relied on James the Steward and the earl of Atholl. There was therefore little need for them to remove the king from power. Equally, King John's active role in pursuing the treaty with France is surely witnessed by the fact that certain Balliol lands in France were to be given as dowry to the King of France's niece, who was to marry his son, Edward. One of the ambassadors to France, Sir John Soules, was the same man whom Balliol later appointed as his own particular Guardian in Scotland after he was forced into exile.

It's hard to separate fact from fiction in these events, since the only descriptions of them come from sources generally hostile to King John, either English or pro-Bruce.

Balliol was clearly not much of a military man – he relied on the Comyns and other members of the nobility to lead the army against Edward. However, he paid the price after the Scottish defeat at Dunbar, when he was humiliatingly stripped of his kingship at Stracathro churchyard near Brechin.

For the next few years, he and his son were lodged in the Tower of London until successful Scottish diplomacy secured John's release (but not that of his heir) into Papal custody.

The Scots, who had certainly not ditched their king but were instead fighting any way they could to get him back, then succeeded in having him completely set free. Balliol made his way to France, trying to persuade the French king to provide support – money and troops – for an invasion. Just as even Edward admitted that King John's return was likely, the European diplomatic scene changed in Edward's favour. Both France and the Pope needed his help and the Scots were ditched.

Can we blame King John for remaining in France? What would have been the point in his arrival in Scotland without an army, rather like Bonnie Prince Charlie 450 years later?

Perhaps he can be blamed for absolving the French king of his promise to help the Scots, but this was a man in exile reliant on him.

Balliol died there in 1313. For the last seven years of his life, he had watched events in Scotland change dramatically. Although the Scots had accepted Edward I as their ruler in 1304, the seizure of the throne by Robert Bruce in 1306 must have been a bitter blow.

The fact that so many saw King John as the rightful king explains the support given to Edward Balliol when he invaded Scotland in the 1330s, even though the might of Edward III of England stood behind him.

King John will never emerge from the murky shadows of history as a great figure, but there is no denying that he did his best against a formidable adversary – Edward I.

Balliol was also the man for whom so many Scots, including William Wallace, fought and died. ●



■ The town of Berwick: Scotland's most important trading centre to Europe in the 13th century

Hatred that started with Edward's bloody butchery at Berwick

Even in an age when life was cheap, the sacking and devastation of Berwick-on-Tweed by Edward I at the end of March, 1296, was an outrage.

The unnecessary slaughter of innocents so shocked the country that Edward has been seen as Scotland's King Villain ever since, with the deep-rooted anti-English feeling implanted at that time lasting for centuries.

Faced with a war in France, uprisings among the unruly Welsh, his own country restless, and the Scottish Border in confusion, King Edward did not have his troubles to seek.

When English merchants were murdered in Berwick and Roxburgh, he decided to strike fear into the hearts of all his enemies with a such a drastic show of force that future defiance would be seriously discouraged.

At the time Bruce was being besieged by John Comyn in Carlisle and when Edward's army sent

Comyn's forces fleeing, he marched on to Berwick where he encircled the town.

The commander of Berwick Castle was the tough Sir William Douglas the Hardy, and his steely presence at first gave the people a false sense of confidence.

So much so that they jeered at Edward's forces across their wooden stockade.

But at the first attack the defences crumbled and Edward's forces ran riot. The town fell immediately, yet Edward allowed the killing to continue until 7,500 souls had been put to the sword. His troops were given free licence to have their will in any way they desired.

Almost the entire Flemish colony died, with 30 of their nobles fighting on until the burning roof of their hostel fell in upon them. At last, as Edward looked down on the harrowing scene and saw a remaining terrified child clinging to the bloody skirts of its mother, he ordered the butchery to cease.

Edward soured our view of the English

Scotland had good relations with its southern neighbour until the reign of the notorious Edward, 'Hammer of the Scots', whose volcanic temper could erupt into murderous rage



■ Edward was one of the best military commanders of the Middle Ages.

Edward I of England was not a man of half measures – nor does he provoke half-hearted reactions in others. In England, he is remembered as a king to be proud of – strong in war and government. But in Scotland he is hated as a bloodthirsty tyrant, responsible, among his many crimes, for the butchering of Sir William Wallace.

But does this last assessment, while understandable, really stand up to less simplistic scrutiny? Can an appreciation of Edward as a successful Medieval ruler provide Scottish history with a more complex, and ultimately more satisfying, account of this crucial period?

Edward Plantagenet was born on June 17, 1239, the son of Henry III and Eleanor of Provence. A notoriously violent young man, he could also learn from experience. Perhaps the most formative period in his early life was the civil war in England of the 1260s.

Henry III was defeated at Lewes in 1264 by rebel barons led by Simon de Montfort. Edward was a headstrong young blade of 25, in his first real battle.

He believed the London troops of Montfort's army had insulted his mother so he led a cavalry charge against them. After chasing the Londoners miles from the battlefield, he returned to find his father's army had been defeated and he was forced to surrender. But a lesson had been learned and it was to be the last battle that Edward would lose.

He sought his revenge for that painful defeat the following year and on August 4, 1265, the rebels paid dearly for their hand in schooling the young Edward in warfare when he destroyed them at Evesham.

Bolstered by success, in 1271 Edward took a small army of 1,000 men on a crusade to the Holy Land. He won several battles and even captured Nazareth.

The following year his father died, but it was not until August 2, 1274, that Edward landed at Dover after an absence of four years.

Crowds welcomed their handsome new monarch. He was 6 ft 2 in tall – hence his nickname 'Longshanks' – and had piercing blue eyes, but he also had



a volcanic temper that could erupt into murderous rages.

His next major project was the conquest of Wales, prompted partly by the insecurity of England's western border. Edward succeeded by exploiting Welsh geography and disunited leadership.

The English loved Edward's military success and the acquisition of territory. It was what a successful Medieval king had to do. Let's face it, kings of Scots played a similar game when they brought in areas, such as Galloway or the Western Isles, to forge Scotland.

However, the English didn't like paying for these expensive wars and Edward, preparing an army to fight in France over the status of his Duchy of Gascony, had brought his country to the verge of civil war with his demands for more money. It was only after a humiliating defeat at the hands of the Scots at Stirling Bridge that the English united behind their king and ensured that he had sufficient resources to take whatever steps he saw as necessary to defeat the enemy in the north.

With his new backing, Edward turned the tables on William Wallace at Falkirk and earned himself the nickname *Scotorum malleus* (Hammer of the Scots). The battle showcased Edward's tactical skills and his use of the Welsh longbow foreshadowed English triumphs at Crécy, Poitiers and Agincourt.

But the Scots were still defiant, and it was six more years before Edward



was finally accepted as ruler of the northern kingdom.

He acknowledged the Scots' success in keeping him at bay with comparative lenience, and in his mid-sixties he could finally retire.

It is no wonder, then, that the rebellion of Robert Bruce, a man Edward considered he had treated well, pushed him into a frenzy of violence against the ungrateful Scots.

Such was Edward's anger that, when he died, on July 6, 1307, a few miles from the Scottish Border at Burgh-on-Sands, his last wish was that his body be boiled and his bones carried into battle against the Scots.

He didn't want to be buried properly until Scotland was finally subdued. To this day, Edward's bones are lying still in a plain sarcophagus in Westminster Abbey.

But Bruce, who soundly defeated Edward's son, Edward II at Bannockburn, once admitted: "I am more afraid of the bones of the father dead, than of the living son. By all the saints, it was more difficult to get a half a foot of the land from the old king than a whole kingdom from his son!"

Without Edward I, Scotland would never have begun to confront its own identity so forcefully.

The closeness of the relationship between Scotland and England before 1286 had meant an even closer union had not been unthinkable.

After Edward I, that relationship had changed forever. ●

■ The crowning of Edward I (above, left) gave England a king to be proud of... while the Scots got a figure to revile across the centuries.



WALLACE

How he fought his way to immortality

He was on the side of good, but he was no angel. William Wallace freely used the brutality of his day in pursuit of Scotland's freedom. When King Edward I used such brutality to execute him, however, it was the ultimate victory. It made him a martyr



■ This portrait of Wallace, by an unknown artist, hangs in the National Galleries of Scotland.

William Wallace's reputation was almost entirely the creation of his enemies. The few scraps of contemporary Scottish evidence must be supplemented with the elaborations of later chroniclers and historians who may have had access to materials which no longer exist.

Investigators also have to contend with the 'fantastical imaginings' of Blind Harry's epic poem *The Wallace*, composed around 1478.

It is somewhat difficult, if fascinating, to recover the history of Wallace the Man from this tangle of legend, propaganda and elusive fact. But it is equally important to understand the myth of the greatest and most inspirational of Scottish heroes.

The recently rediscovered cast of Wallace's seal in Glasgow's Mitchell Library indicates that he was the son (probably a younger one) of Ayrshire

landowner Alan Wallace, and so was born at Ellerslie near Kilmarnock, rather than the traditionally-favoured Elderslie, Renfrewshire.

Nothing is known of him before 1296 when he may be the 'thief' accused of robbery in Perth. When English sources first mention him he is described as "a bloody man who had been chief of brigands in Scotland".

Throughout his brief career he frequently sheltered in the wilds of Ettrick Forest. The bow and quiver motif on his seal may well reflect his expertise with that weaponry. Whatever the truth of English propagandist allegations, the guise of outlaw became part of the Wallace mystique. What is certain is that his name figured prominently in first reports of Scottish resistance to Edward I's occupation.

Chairman Mao believed that the best way to foment revolution was to ignite several fires



■ A romantic image of the heroic freedom fighter, as depicted in David Scott's 'Wallace Defending Scotland' at Paisley Museum.

which spread to join in one mighty conflagration. It was rather like that in Scotland. In the north, Andrew Murray raised the banner of resistance, while in the south-east it was raised by Sir William Douglas.

In May, 1297, Wallace killed the English sheriff of Lanark, William Heselring. Some historians between the three rebels may be suspected. It was stated that even those Scots who appeared to adhere to Edward I 'at heart' were on the opposite side, and that Wallace was goaded into action by Sir James Stewart, his feudal superior, and Bishop Robert Wishart of Glasgow, who sought to relieve "the burden of bondage under the intolerable rule of English domination."

Both dignitaries had subscribed the 'Ragman Roll', accepting Edward's overlordship. Wallace did not, but his father may have

During the summer of 1297 Wallace launched

attacks on the English justiciar at Scone, on Bishop Wishart's palace at Ancrum, in retaliation for an apparent accommodation with Edward; and on occupied Dundee, while his army continued to grow in his Ettrick Forest base.

He also orchestrated forays into the north of England. These campaigns culminated in Murray and Wallace's astonishing victory at Stirling Bridge in September 1297.

Naked hatred of the enemy was manifested in the fate of Hugh de Cressingham, the English treasurer, who perished along with 5,000 of his countrymen. Pieces of his flayed skin were sent all over Scotland as tokens of victory.

No one on either side could be in any doubt about the savagery of warfare in this period, in the art of which Wallace was to gain a particularly ferocious and unadmirable reputation.

Murray suffered a mortal wound, but he

survived long enough to join with Wallace in dispatching letters from Haddington to the cities of Lubeck and Hamburg, informing their citizens that Scotland was, once again, an independent country, after their unprecedented victory, and seeking to reopen trade with Germany and the Baltic.

The two men called themselves 'commanders of the army of the kingdom of Scotland', as they did in a letter of protection issued to the monks of Hexham. In a few short months the outlaw was running the government of Scotland.

He was knighted and appointed Guardian early the following year, but Wallace always claimed to be acting 'in the name of the lord John by God's grace Illustrious King of Scotland, by the consent of the community of the realm.'

In the desperate days before John Balliol's abject submission to Edward I, the King had been ►

A man of his humble background had no business leading armies and directing government policy

► deposed by that same community who had transferred his administrative powers to a council of Guardians while permitting him the dignity of his kingly title

Wallace continued to hope for the reinstatement of John as the rightful King of Scots. To that end, he attempted to maintain pressure attacks on the north of England and he helped engineer the appointment of the pro-independence William Lamberton to the bishopric of St Andrews

Herein lay the seeds of Wallace's downfall, for in a society obsessed with strict hierarchies a man of his comparatively humble background had no business leading armies and directing government policy. Similar obsessions paralysed most of the Scottish aristocracy who, by right, ought to have been fulfilling these functions

There is an old story that when he assembled his army at Falkirk in July, 1298, Wallace told his men: 'I hae brocht ye to the ring, now see gif ye

can dance'. But for many it proved the dance of death – the music provided by the clash of steel, the whistling of murderous Welsh arrows and the shrieks of the stricken

Edward I was there in person to choreograph the fatal ballet. John of Fordun was the first of generations of Wallace admirers who simply could not understand how the dazzling victor of Stirling Bridge and many other encounters could lose so convincingly at Falkirk, and he attributed the disaster to none other than Robert Bruce, the future king. Every single account of the battle would soon include a fictitious episode in which Bruce and Wallace encountered one another on opposite banks of the River Carron.

When Bruce asked Wallace why he resisted the might of Edward and the will of the Scottish nobility, he resoundingly replied: "You, to whom gnomish slavery with security, is dearer than honourable liberty with danger, embrace the fortune you so much admire. I, in the country

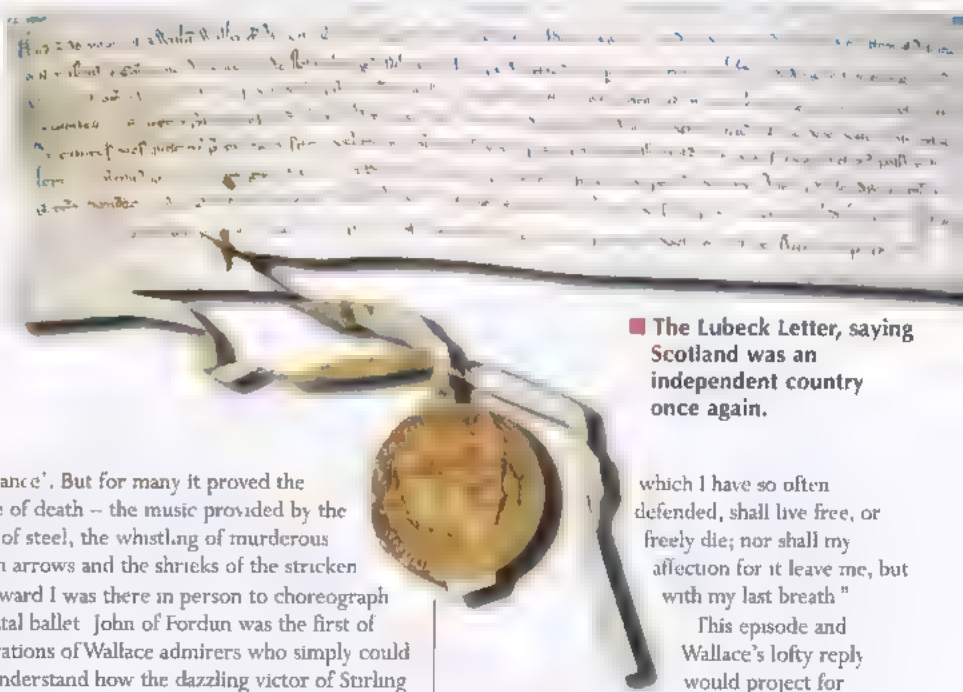
■ The Lubeck Letter, saying Scotland was an independent country once again.

which I have so often defended, shall live free, or freely die; nor shall my affection for it leave me, but with my last breath"

This episode and Wallace's lofty reply would project for

generations of readers a picture of aristocratic baseness confronted by a kind of democratic worth – a vision, anachronistic and fabulous though it was, so appealing and so convincing as to render history irrelevant. After Falkirk, a battle which he seriously misjudged, Wallace resigned the Guardianship.

Late in August, 1299, he left Scotland on a diplomatic mission to Philip IV of France who, for political reasons, briefly imprisoned him, but who supplied a safe conduct for 'our beloved William le Walois of Scotland, knight' on his onward journey to consult the Pope in Rome. The



Murray – the forgotten hero

Andrew Murray started a rising against the English which was even more successful than Wallace's – but today it's hardly remembered

William Wallace's war of liberation has captured the imagination, but in 1297 he was not alone. Andrew Murray, led another northern rising against Edward I that has largely been forgotten.

Murray was the heir to three estates – Avoch in the Black Isle, Petty in Inverness-shire and Baharn in Banffshire.

The son of a prominent noble, nephew of the rich and powerful William Murray of Bothwell and related to the Comyn family that dominated northern Scotland, Murray was in an ideal position to drum up support for John Balliol.

After Edward's conquest of Scotland, he was captured along with most of Balliol's supporters. But, while on a safe conduct to visit his father, who was imprisoned in London, he slipped his guards and escaped. Everyone was

fighting for the return of John Balliol, but there were two kinds of supporters of Balliol.

Wallace drew much of his support from Balliol's rivals in the south – the Stewarts, the Douglas's and even the young Robert Bruce. Murray's on the other hand mostly came from the Comyns in the north. So his rising may have started independently of Wallace's.

Arguably Murray was more successful. Starting at Avoch, Murray swept south and, with the help of the townsfolk of Inverness, captured Urquhart Castle.

Driving east, he drove out the English garrisons while his MacDougall allies cleared the west.

Wallace and Murray were able to overcome their differences, perhaps through a figure like Bishop Wishart who could put factional

rivalry aside for the sake of independence.

Together, the two young men share the victors' laurels at Stirling Bridge.

The Lubeck Letter, that bears Murray's seal, describes them jointly as 'commanders of the army of the kingdom of Scotland, and the community of the realm'.

But for Murray the triumph was short lived. Within another month he was dead of the wounds he had received at Stirling Bridge.

The Murray story doesn't end there, however, for he was survived by a son – another Andrew Murray, who in the 1330's was to save Scotland, and become Guardian. But, like his father, he is now forgotten.

A cairn at Avoch in the Black Isle marks where Andrew Murray's rising began.



TO THE IMMORTAL MEMORY OF SIR WILLIAM WALLACE

SCOTTISH PATRIOT BORN AT ELDERSLIE
RENFREWSHIRE CIRCA 1270 A.D. WHO FROM
THE YEAR 1296 FOUGHT DAUNTLESSLY
IN DEFENCE OF HIS COUNTRY'S LIBERTY AND
INDEPENDENCE IN THE FACE OF FEARFUL
ODDS AND GREAT HARDSHIP BEING
EVENTUALLY BETRAYED AND CAPTURED
BROUGHT TO LONDON AND PUT TO DEATH
NEAR THIS SPOT ON THE
23RD. AUGUST 1305

HIS EXAMPLE HEROISM AND DEVOTION
INSPIRED THOSE WHO CAME AFTER HIM
TO WIN VICTORY FROM DEFEAT AND HIS
MEMORY REMAINS FOR ALL TIME A SOURCE
OF PRIDE HONOUR AND INSPIRATION
TO HIS COUNTRYMEN

DICO TIBI VERUM LIBERTAS OPTIMA RERUM
NUNQUAM SERVILI SUB NEXU VIVITO FILI

BAS AGUS BUAIDH



■ A plaque marks the spot at Smithfield, in London, where Wallace was executed.

goal – not surprisingly, given Wallace's views – was the restoration of King John. Back in Scotland some two years later, his movements are uncertain but it is difficult to disbelieve that he was a spent force.

There is some indication that, after Falkirk, Edward had offered his enemy the opportunity to enter his peace but that Wallace rejected him. Compromise was not in his vocabulary. He was specifically excluded from the inevitability of Edward's kingship, and from then on was even more of a marked man.

There were several attempts to capture him, all of which he eluded, but he was eventually taken by Sir John Menteith on August 3, 1305, traditionally at Robroyston on the outskirts of Glasgow.

Immediately transported south, he faced trial at Westminster Hall. The process of law was as heartless and severe as warfare at that time – no jury, plea, witnesses or defence – but the victim would have had no other expectation.

The indictment – which together with the

processing of the inevitable sentence would seal the legend of Wallace forever – accused him of slaughter, arson, atrocities against the English Church and the murder of Heselrig. He was deemed to be an outlaw who had refused royal clemency. He vehemently denied the charge of treason since he had never entered into Edward's allegiance.

Treason comprised his rebellion, his acceptance of the Guardianship, his summoning of parliaments, his persuading the Scottish people to accept a treaty with France – though he was not involved in the negotiation of the Auld Alliance – and displaying his banners in the field against the English king.

Sentence was swiftly carried out. He was dragged at the tails of horses to Smithfield and there hanged. He was cut down while still alive to experience the ripping out of his innards. The head was removed from the body to adorn London Bridge, while the remainder was quartered – portions being sent for public display in Newcastle, Berwick, Perth and Stirling.

By demanding this ghastly death, Edward ensured that Wallace became immortal. ●

TIMELINE

1297

In May, Wallace slays the Sheriff of Lanark and starts a guerrilla campaign across Scotland.

1297

On September 11, the Scots are victorious at the Battle of Stirling Bridge.

1298

Wallace is appointed Guardian of Scotland – either in the Forest Kirk, Selkirk, or in Carlisle.

1298

Defeat at the Battle of Falkirk in July does not end Scotland's struggle.

1299

Resigning the Guardianship, Wallace embarks on a diplomatic mission to the Papacy and France.

1301

On his return to Scotland, Wallace helps in the continuing effort to defeat Edward I.

1305

On August 3, Wallace is captured by Sir John Menteith and sent to London. His trial and execution on August 23 makes him a martyr for Scotland's independence.



■ Wallace's Well, in Robroyston, Glasgow. He is supposed to have had his last drink here, before his capture by Sir John Menteith.

Peace? We're here to liberate our kingdom

Wallace's epic victory at Stirling Bridge was a masterly display of military planning and fighting power. But it all went horribly wrong at Falkirk a year later

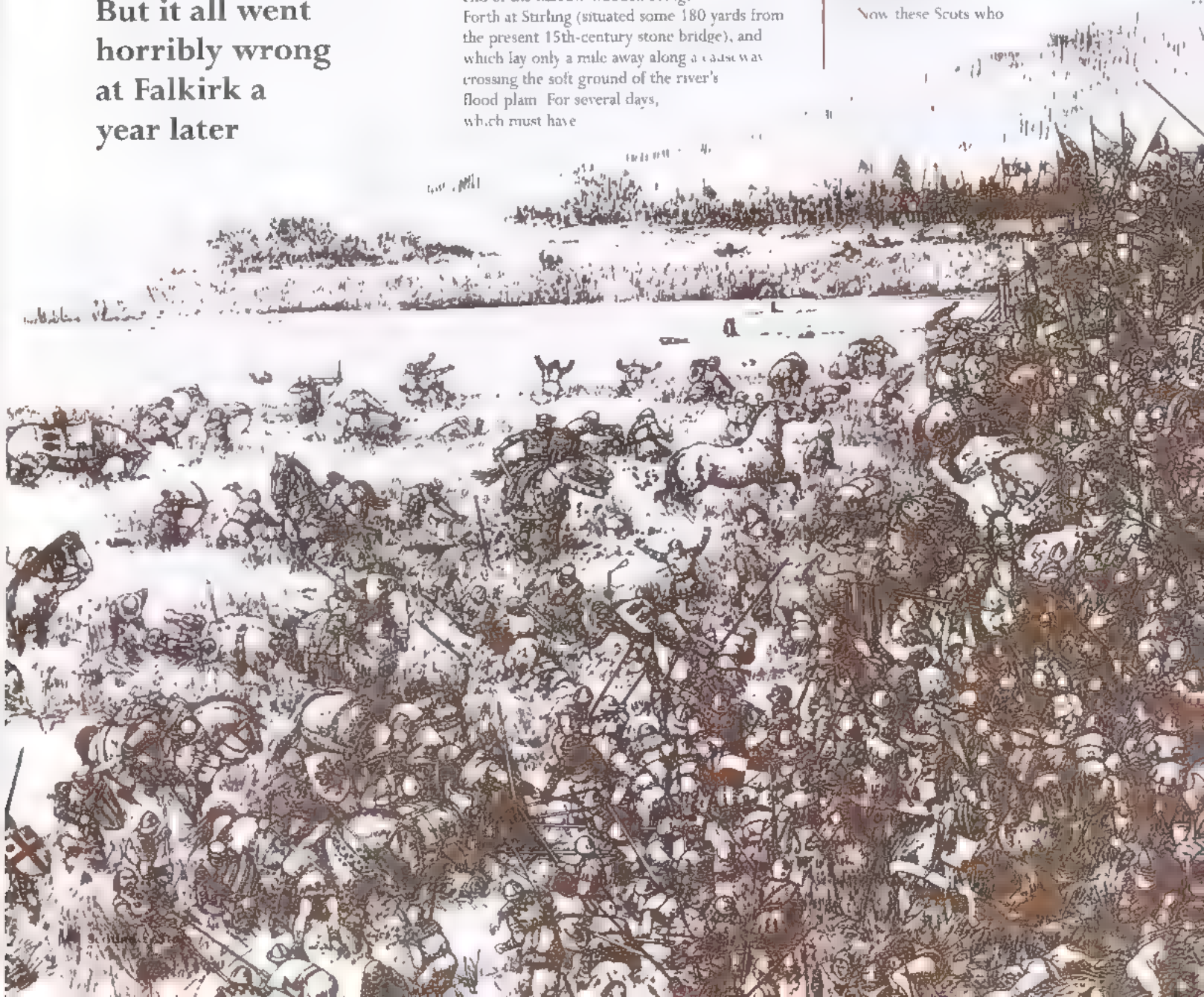
In the first week of September, 1297, Edward I's governor in Scotland, the aged John de Warenne, Earl of Surrey, led a sizeable force of cavalry and infantry north from Berwick and pitched his tents close to the English-held castle of Stirling—the strategic key to eastern Scotland. Here, however, he found his way barred by the recently-united forces of the two young Scots commanders, William Wallace and Andrew Murray, who had drawn up their men in a strong defensive position on the high ground of the Abbey Craig at the foot of the Ochils.

From here, they could command the northern end of the narrow wooden bridge that crossed the Forth at Stirling (situated some 180 yards from the present 15th-century stone bridge), and which lay only a mile away along a causeway crossing the soft ground of the river's flood plain. For several days, which must have

seemed like an eternity to the men waiting anxiously on the Abbey Craig, the English earl delayed his advance, convinced that the Scots would not fight but merely sue for peace.

In truth, there were grounds for Surrey's complacency. Only three months earlier at Irvine, a group of Scottish nobles, including Robert Bruce, had instantly capitulated when confronted by an English cavalry force. And during Edward's initial invasion of Scotland the previous year, Surrey himself had presided over the rout of a Scottish army at Dunbar, where the Scots cavalry "broke up and scattered more swiftly than smoke".

Now these Scots who



confronted him at Stirling were mainly just poorly armed spearmen, who could not hope to match his archers and heavily-armoured knights

Yet Wallace and Murray remained defiant. The failure of talks, conducted through Scots nobles nominally loyal to Edward, at last convinced Surrey to attack. Early on the morning of September 11, many English and Welsh infantry were sent over the bridge, only to be recalled because the earl had overslept. Subsequently, they were again sent over, but once more recalled when it was mistakenly believed the Scots were ready to negotiate.

Finally, Surrey sent two Dominican friars to seek Wallace's surrender. Instead, they received the resolute reply: "Tell your commander that we are not here to make peace, but to do battle to

defend ourselves and liberate our kingdom. Let them come on, and we shall prove this in their very beards"

Wiser heads in the English camp urged caution. The bridge was so narrow that only two horsemen could cross abreast, meaning it would take several hours to get the whole army across. Worse, they would be deploying, with their left flank dangerously exposed to the enemy, into a narrow loop in the Forth where they could easily be hemmed in.

Sir Richard Lundie, a Scot fighting on the English side, advised that a strong force should cross a little upstream at the Fords of Drip, where 60 horses could cross at once, thereby outflanking Wallace and enabling them to

give cover to the main army as it went over the bridge. This vital precaution, however, was overruled on the grounds that it would be dangerous to divide their forces in the face of the enemy. For, to the anger and dismay of many, the English treasurer, Hugh de Cressingham, had already sent away on the grounds of cost, a strong force of cavalry and hand-picked infantry raised from Cumbria and Lancashire. Now Cressingham urged Surrey not to waste the king's money by further prolonging the campaign, but to attack at once.

As the English began to cross the bridge the Scots waited, until as many of the enemy as they believed they could overcome had crossed over. Then they sprang their trap. Rushing along the causeway from the Abbey Craig, spearmen from the Scots' right flank thrust themselves between the English and the river and, occupying the northern end of the bridge, cut them off from

retreat or relief. The main Scottish force then sealed in the English, whose heavy cavalry were hindered by the confined space and soft terrain.

That Murray died of wounds not long after the battle

suggests that both he and Wallace ►

■ **Battle of Stirling Bridge: The Scots waited until as many English as they could deal with had crossed. Then they pounced...**





■ A Medieval map of Scotland, shows the importance of the bridge over the Forth at Stirling.

The humiliation of defeat at Stirling Bridge served to unite the English in a common cause

► were leading their men in the front ranks. One group of English knights, under the renowned Sir Marmaduke Tweng, succeeded in cutting a path through the encircling Scots and recrossed the bridge. But once Tweng and his knights were across, Surrey ordered the bridge to be broken down and set on fire, leaving those stranded on the north bank to their fate. Some of the lightly armed infantry managed to swim to safety, but the rest were massacred.

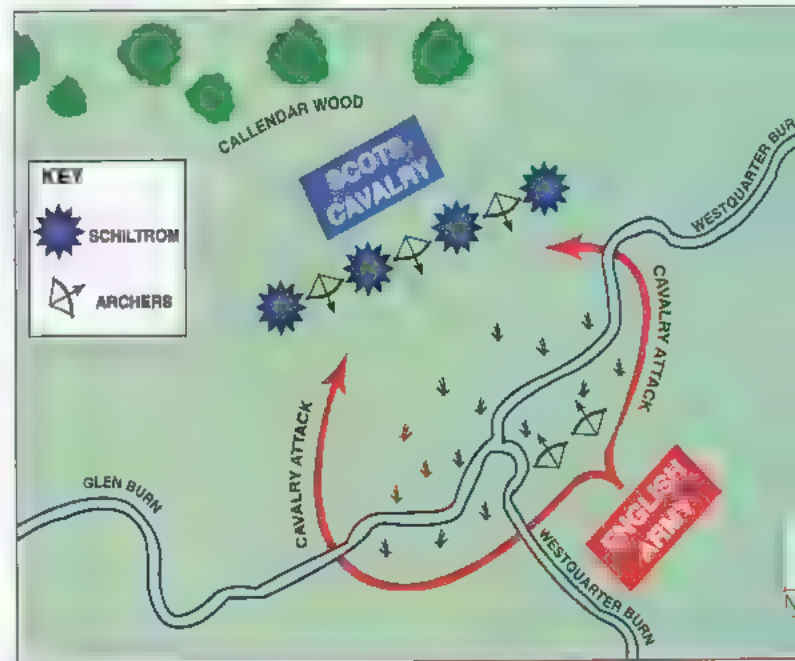
One contemporary report said that almost 100 men-at-arms and some 5,000 infantry, of whom many were Welsh, perished. Surrey himself fled so precipitously that his horse went hungry from Stirling to Berwick. The battle led to the surrender of Stirling Castle, and enabled Wallace to devastate northern England.

English accounts of the massacre of the old, infirm, women and children are no doubt exaggerations. But records reveal a steep decline in tithes and rents, the slaying of bondmen, the burning of churches and mills, and the destruction of as many as 715 villages.

Yet the significance of Stirling Bridge went further. It was the first in a series of European battles in which the common soldier, fighting for national liberation, defeated proud feudal hosts dominated by heavy cavalry, and as such



■ The Battle of Stirling Bridge: Wallace took up a strong position on the Abbey Craig and attacked when the English were at their most vulnerable.



■ The Battle of Falkirk: Edward's knights drove off the Scottish cavalry, which allowed his bowmen to devastate Wallace's static schiltrons.

anticipated the great defeat of French chivalry at Courtrai in 1302 by Flemish militiamen, and Bruce's victory at Bannockburn in 1314

Stirling Bridge, moreover, was the first victory of a Scottish army over the English since 'time out of mind', enormously boosting the morale of the Scots in their struggle against England, and securing Wallace's position as acknowledged military leader of this resistance.

In the summer of 1298 Edward entered Scotland at the head of some 2,000 cavalry and 12,000 infantry, demonstrating the massive military might at the disposal of the English crown.

Faced with such a powerful field army, Wallace would have incurred no shame in pursuing the traditional strategy of withdrawing north and waiting till want of supplies forced the English to retreat. Indeed, Edward's supply problems were already acute, and although he had taken a number of castles in Lothian, the king was on the verge of retreating south when contact was made with Wallace's army near Falkirk.

Up to then, Wallace's successes had been achieved by speed and surprise, and even Stirling Bridge had been more of an ambush than a set piece. Yet now Wallace resolved to stand and fight. Doubtless his confidence was bolstered by his Stirling success, but he may also have realised that only another major victory could maintain his precarious position among a jealous Scottish leadership.

On July 22, 1298, Wallace drew up his men on rising ground with Callendar wood to his rear and his front protected by the little Westquarter Burn

The long spear was a traditional weapon of Scottish infantry, but now Wallace formed his spearmen into four closely-packed units or 'schiltroms', with ropes staked around the formations for added cohesion. The defensive capabilities of the schiltroms was soon revealed as the English cavalry, divided into three brigades, first skirted round the marshy ground in front of the Scots position then hurled themselves at the bristling walls of spears. The spearmen held their ground, the air resounding with the shattering of shafts and the cries of wounded horses

In King Edward's brigade alone, over 100 costly chargers were killed. But outside the protective forest of spears, things went far worse. The English heavy cavalry quickly drove from the field the small body of Scots horsemen, and rode down the archers, many from Selkirk Forest, under the command of Sir John Stewart of Jedburgh. Now, with neither cavalry nor archers to keep the English and Welsh longbowmen at a safe distance, the static schiltroms became vulnerable to a hail of arrows, stones and sling-shot.

As the Scots' ranks thinned under these relentless volleys, the English cavalry drove in through the gaps and broke open the schiltroms. There was little Wallace could do but leave the field, to fight on as best he could.

Just as the victory at Stirling Bridge had secured Wallace's pre-eminence, so defeat led to his political marginalisation. Yet the lessons of Falkirk, learned at such cost, were not to be lost on Bruce. At Bannockburn, within sight of Wallace's victory at Stirling Bridge, he would deploy his schiltroms – not as defensive but as offensive units – to devastating effect ●



■ Bloody mayhem at Stirling Bridge: By William Hole, National Galleries of Scotland.

Will the real William Wallace stand up

No one really knows what he looked like and reports on his character vary, but here we try to separate the fact from the fiction

To generations of Scots, William Wallace is the greatest hero who ever lived, although some Scottish nobles of his day reckoned he was a jumped-up commoner.

The English King Edward I regarded him as a traitor and a bandit. And Hollywood made Wallace a romantic, if reluctant, warrior in the film *Braveheart*.

Juggling with so many facts, so many myths and so many opinions, it's hard to get a balanced view of this essential figure of Scotland's violent past – a man of principle and a charismatic leader whose route in search of freedom led his people along trails of blood. To help make up your mind about him, here are some facts about Wallace you probably don't know.

RUTHLESS? When Wallace summoned his countrymen to fight the oppressors, he wouldn't accept excuses. He ordered that gallows be set up in every Scottish town, and that any man of fighting age who tried to dodge the draft should be hanged. Once, he rode north to Aberdeen to ensure that several citizens who hadn't joined him for a guerrilla raid into England paid the penalty with their lives.

SHREWD? After the battle of Stirling Bridge, Scotland was facing a winter of food shortages. So once the meagre harvest was gathered, Wallace ordered every Scot capable of battle to invade the English north and pillage during the cold months, thus preserving the stocks held in the homeland.

CRAFTY? When Wallace's Army was confronting the English near Stainmore, the southern troops made a surprise withdrawal before battle could begin. Some of Wallace's men wanted to give chase and attack the now vulnerable Edward, but Wallace would not allow it. Later the English said King

Edward had not been leading his troops at all. His place had been taken by a lookalike wearing the royal armour. Unfortunately for that colourful anecdote modern historians doubt whether this confrontation ever took place.

BOASTFUL? The English king was so angered by Wallace's raids into his dominion that he broke off from his campaign in France, to threaten the Guardian of Scotland with severe retribution. In reply, Wallace sent a message coolly telling Edward he was planning another raid before Easter.

BEARDED? Unlike Mel Gibson's portrayal in *Braveheart* – a young and clean-shaven hero – most sculptors and painters attempting a likeness of Wallace have given him a beard and a far-from-youthful appearance. No contemporary portraits exist to show exactly what he looked like, but at the time of his great victory at Stirling Bridge Wallace was only 27.

HUNK? In his *Scotchichronicon* the 15th-century monk and diplomat Walter Bower describes Wallace as "a tall man, with the body of a giant. Cheerful in appearance with agreeable features, broad shouldered and big boned, with belly in proportion and lengthy thighs. Pleasing in appearance but with a wild look, broad in the hips with broad arms and legs. A most spirited fighting man, with all his limbs very strong and firm."

A heroic figure indeed, but where did he go for this picture?

COMPASSIONATE? Clearly Wallace was a hard fighting machine. The English Sheriff of Lanark, whom he killed in combat as an act of revenge, was said to be "dexterous and powerful in the use of arms".

But Wallace was also credited with fairness in his judgments and consideration for the poor and

oppressed. And he was said to loathe deceit and treachery. He would lie in wait for thieves and deal out rough and instant justice to them, seeking no reward but believing that these were acts of Christian piety.

WAR CRIMINAL? Wallace had no time for the niceties of warfare, in which fighting was supposed to be a noble calling for knights, who observed the rules of chivalry. At Stirling Bridge, he kept his troops hidden in the woods so that they could pounce on the English soldiers when they were at their most vulnerable. Then his men drove the enemy wounded into the surrounding marsh, to drown.

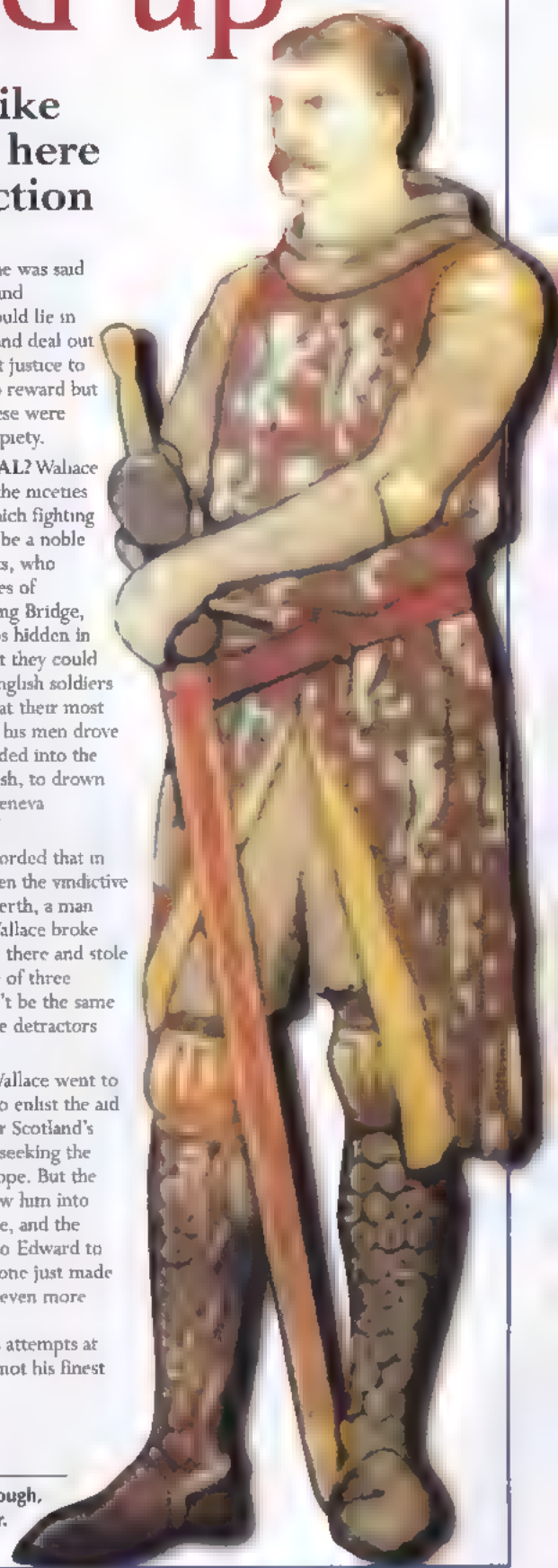
Not exactly Geneva Convention stuff.

THIEF? It is recorded that in August 1296, when the vindictive Edward was in Perth, a man called William Wallace broke into an ale house there and stole beer to the value of three shillings. Couldn't be the same guy, surely? Some detractors suggest it was.

DIPLOMAT? Wallace went to France in 1299 to enlist the aid of King Philip for Scotland's cause while also seeking the support of the Pope. But the French king threw him into prison for a while, and the Pope's warning to Edward to leave Scotland alone just made the English king even more angry.

Poor Wallace's attempts at diplomacy were not his finest hour. ●

■ Wallace the tough, young warrior.



Bravehearts and romantic stories



■ The late 20th century image of Scots hero William Wallace – Mel Gibson in the film *Braveheart*.

William Wallace has suffered the fate of all folk heroes – his tale is nicely adaptable to any era's ideas

Through time, as the Wallace legend grew, he came to be seen as 'a man of the folk' and 'a man from nowhere' – both anachronistic mistruths 'untimely ripped' out of his era.

Andrew Wyntoun wrote that by his time (early 1400s) there were 'gestes' or tales told about the hero and he believed that a great book could be written about him.

Some 30 years later the warrior of legend emerges, almost fully fledged – in Walter Bower's compelling *Scotichronicon* as a tall, handsome, spirited, fighting man, good-humoured, charismatic, generous and compassionate. He is the bitter enemy of falsehood, deceit and treachery, and 'a man successful in everything'.

Blind Harry, who was not blind and whose name may not have been Harry, completed the epiphany in his lengthy poem *The Wallace*, a composition which has been called 'the greatest single work of imagination in early Scots poetry'; and imaginative it is, almost beyond imagining.

Scholars and critics have been seduced by the idea that Harry might have preserved much historical information which previously circulated as ballads in the oral tradition, as indeed he might have. But the poet was retelling the tale for his own generation, which demanded battle after tedious battle as today's movie audiences crave car chases and sex scenes.

He claimed authority for his version by citing the supposed Latin life of his hero by Wallace's contemporary, John Blair, an individual who, despite the opinion of certain modern aficionados, never existed.

Blind Harry's poem appeared in the same decade (1475–85) in which William Caxton published Malory's *Le Morte D'Arthur* in England and in which the Swiss legend of William Tell was concocted. National epics were clearly in the air and it ►



■ The Dryburgh monument of Wallace 'frowning towards England'.

Carrick observed that no period in Scotland's history was more embarrassing to modern writers than that which related to the life and times of William Wallace

► It is possible that Wallace was conceived as a kind of Scottish answer to Arthur

Dozens of historians and critics have had to express disappointment that Harry's poem was not more historical, but the poet's achievement was to create an unhistorical character who has survived intact into the 20th century as a man of destiny

The poem was one of the first books produced by Chepman and Myllar, Scotland's first printers, who set up in Edinburgh in 1507. In subsequent centuries its popularity was phenomenal, reprinted as it was at almost every crisis point in Scottish history. Between 1500 and 1800 some 37 editions of Wallace appeared while only 12 of John Barbour's *Bruce* were produced. By the late 18th century it became common to bind both poems in a single volume.

Through time Wallace had to be updated to make him respectable so far as current tastes were concerned. So after the Reformation he was depicted as a Protestant while all references to the Virgin, St Andrew and the Pope were suppressed and the hero's supposed biographer, John Blair, became a minister. To charges that the story would inflame anti-English feeling as the union of 1603 approached, the publisher protested that his intention was only to inspire readers 'to the defence of their native realm and common wealth'.

Wallace was much quoted in the Covenanting era, though later the Jacobites displayed a preference for Bruce. As so often in our history, present issues dictated employment of protagonists from the past.

A more Anglicised language is to be traced in reprints from 1603 onwards. In 1722 William Hamilton of Gilbertfield produced at Glasgow a new more accessible version, *The Life and Heroic Actions of Sir William Wallace*, 'wherewith the old obsolete words are rendered more intelligible

and adapted to the understanding of such who have not leisure to study the meaning and import of such phrases without the help of a glossary'.

This was the version which, famously, 'poured a Scottish prejudice' into the veins of Robert Burns which, he wrote, 'would boil along there till the flood-gates of life shut in eternal rest', in a letter containing the first version of *Scots Wha Hae*.

All historians who wrote in the Enlightenment era showed themselves as smitten by the character of Wallace as their predecessors. One of the most popular 19th-century books on the subject — by John Carrick — was first published in 1840, in tiny print and double columns, and frequently reprinted until the century's end.

Carrick observed that no period in the history of Scotland was more embarrassing to modern writers than

that which related to the life and times of Wallace. Like most of his contemporaries, he believed implicitly in the history of Blind Harry as a counter to the propagandist falsehoods of English Latin chroniclers. He could not



■ The Wallace Monument.

understand why a great calumny, 'told in the classical language of ancient Rome should be entitled to a larger portion of public faith than a lesser one set forth in the more modern patois of Scotland'.

Sir Walter Scott, surprisingly perhaps, did not address his colossal talent to the period of the Wars of Independence, possibly due to his unionist sympathies, but also because as he said when deploring Jane Porter's treatment of Wallace in *Scottish Chiefs* (1810), 'it is not safe meddling with the hero of a country'.

He was likewise unimpressed by the mighty statue of Wallace by the eccentric Earl of Buchan at Dryburgh in 1814. Made by a local



■ Wallace and his men go into battle in *Braveheart* – but the movie took a lot of liberties with historical accuracy.

sculptor it still stands, 21 feet high on a hill above the Tweed 'frowning towards England'. The quotation on the plinth, from James Thomson's *Seasons*, is the same as that which entered Burns's mind when referring to Wallace in a letter to Anna Dunlop of 1786: 'Great Patriot hero! ill-requited Chief'.

Buchan's commissioning of the statue was a political act, because he was great admirer of both the French and American revolutions. Indeed, he had a piece of the 'Wallace Oak' – an ancient tree at Torwood near Stirling, which local legend says was associated with Wallace – made into a presentation box for George Washington, the 'Wallace of America'.

Giuseppe Garibaldi was later honoured as the Italian Wallace, but by then the oak had gone, its roots having been used to make a snuffbox for George IV when he visited Scotland in 1822.

There was an earlier monument erected at Polmont in 1810 to replace a standing stone. A national memorial was vaguely mooted in 1818, though an organising committee was not formed until 1836. A monument was established at Lanark (1820) which added another in 1834, the year the Wallace Tower in Ayr was refurbished.

The best-known scheme of all was the erection of the Wallace Monument on the Abbey Craig at Stirling, built amid much acrimony and bickering between 1861 and 1869 to a design by J. T. Rothead.

To its supporters, Stirling was the perfect site, "a centre for Scottish

nationality", a metaphor for Scotland itself. 'The most fastidious scenery hunter would be gratified with such a combination of hill and dale, wood and water, ancient ruin and modern villa, landward culture and heathy sterility'.

It was envisaged that the highest exercise of human virtue should be commemorated by the highest exercise of human art, a "shrine of freedom" which would create a rendezvous for "the Scoto-Saxon race".

The latter phrase, redolent of Victorian prejudices, was intended to indicate that the Irish or Gaelic components of the Scottish nation had little or no part in this most glorious period of its history. Such views were as nonsensical as the Scottish Hall of Fame established within the monument, a melancholy procession of drab, mainly Victorian males from which women were pointedly excluded.

Meanwhile, since the early 19th century there had been a steady output of romantic paintings, unperformable plays and execrable verse on the Wallace theme.

Admittedly some Chartist inspired poems are not bad, but Wallace only found a dramatist worthy of his stature in Sydney Goodsir Smith's play first produced at the Edinburgh Festival in 1960, with Ian Cuthbertson making a memorable impact in the title role.

The 19th century viewed Wallace as a kind of pioneer liberal. As Graham Morton and Colin Kidd have recently stressed, Wallace was admired at the height of Empire because he, together with Bruce,

safeguarded the independence of Scotland so that in 1707 Britain became a union of equals rather than a unitary English state.

Wallace had championed British freedoms against monarchical despotism and the Norman yoke, so earning the love, admiration, and gratitude of even the English.

The 20th century has not, apparently, shown all that much interest in Wallace, though, to quote writer Neal Ascherson, he continued to live on "in the shadows at the back of people's heads".

All that changed with the impersonation of the hero by an Australian

American actor who allegedly perfected his Scots accent in the depths of Partick. Mel Gibson's *Braveheart* has spawned a small library of comment pro and contra, while the movie's title has generated acres of journalistic headlines, slogans and pastiches.

Bravehearts and *Chickenhearts* have been embraced by sportswriters and politicians.

Undenably, Mel concocted a rich anachronistic brew of woad, kilts, bad history, transplanted scenery, misogyny, homophobia, racism and violence. For ill, and little good, the film became one of the major cultural icons of the 1990s, condemned out of hand by such critics as Colin McArthur.

On the positive side, it did stimulate tourism and considerable interest in the history of the period and, since the script was based on

Blind Harry, the film worked quite well at the level of mythos.

Just why it should drive modern Scots into such paroxysms of self-analysis is a question best left to others to answer.

Harry had a vision of Scotland afire from Ross to the Solway. That Scotland is once again alight owes nothing to Mel Gibson, though he can be credited with re-igniting an interest in Wallace – not only in Scotland, but world-wide.

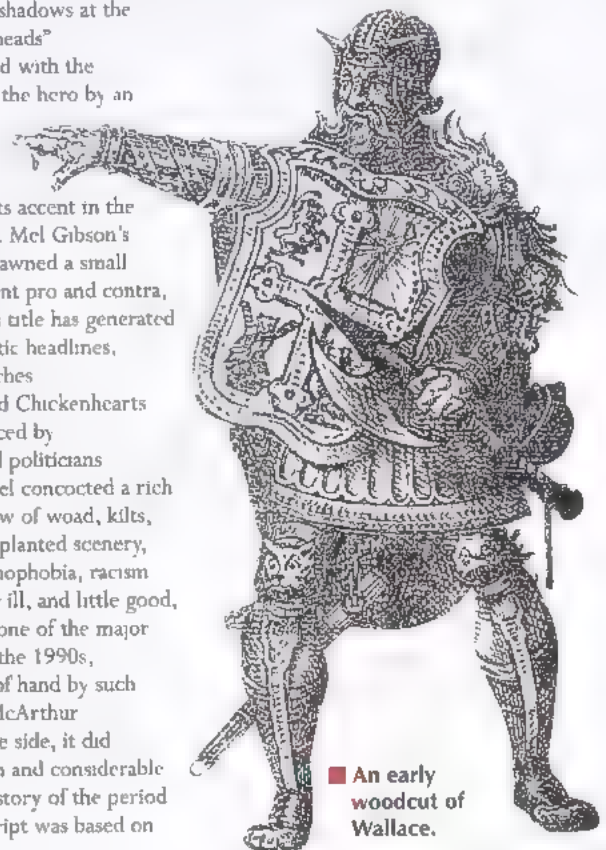
Few lands can boast a myth as potent as that of Wallace, which has now been at the forefront of Scottish consciousness for 700 years.

Throughout those centuries, during which he has represented all things to all people, he has been cherished above all as the man of the people, the humble person from nowhere who came to the fore in his country's hour of need, the martyr to freedom and opponent of tyranny.

Above all, perhaps, he served to remind the authorities in the future that if they did not act in the best interests of their people and their country, a Wallace would rise again.

He is one of the reasons Scottish history is distinctive and the values for which he lived and died are those which most thinking Scots have always taken for granted.

So powerful is the symbol, so potent the mythos that William Wallace will be remembered long after the *Bravehearts* have been consigned to oblivion. ●



■ An early woodcut of Wallace.

What lurked behind Blind Harry's words

Was his epic poem 'The Wallace' more a political message than truth about his hero's life and times?

Blind Harry is the bard behind the epic poem *The Wallace*. One of the most popular books in Scottish history, it is often criticised for its bloodthirsty anglophobia and inventive history.

But Harry didn't invent that past or create the patriotic Wallace from a blank page. He simply drew on the already developing Wallace tradition.

As for Harry himself, we know very little about him – though it is established he had died before 1505 when William Dunbar, a great Scottish makar – poet, or 'maker of words' – recorded his passing in *Lament for the Makaris*.

*He hes Blind Harry and Sandy Traill
Slaine with his schour of mortal hail!*

Since Dunbar wrote for the court, presumably Harry was a well-kent figure with his audience. He seems to have lived from around 1440 to the mid 1490s.

The one and only surviving manuscript of *The Wallace* is not even by the author – it's a hand-written copy, made by John Ramsay in 1488, of all 11,877 stanzas. The Lord High Treasurer's accounts at the time reveal that, as a court poet, Harry was a subject of royal patronage.

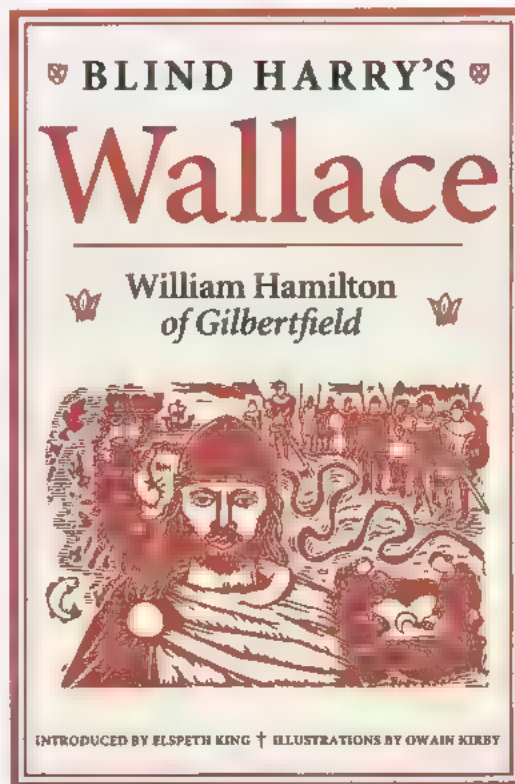
The poem's internal evidence suggests a composition date of around 1478 and reveals that Harry may have had a military background and hadn't been blind since birth – if he ever was.

Even his name is in doubt – it could have been Blin Harry or Henry the Mæstrel. By 1518 John Mair, the Scottish historian, thought Harry had been blind from birth and had written the poem in infancy! Greater credibility can be placed on his description of Harry's role at court: "By recitation of his history before men of the highest rank, he obtained food and clothing he well deserved".

The question remains – why did Harry write it? Politics could be one motivation. Written in the reign of James III, it reflects the values of that era more than those of Wallace's.

Its bloodthirsty anglophobic tone is in keeping with the view that had developed since the wars with England had started over 182 years before. Unfortunately, if somewhat understandably, the English had become two-dimensional villains.

The Wallace was written in the political context



■ Blind Harry's poem is still being published today. Did he look like Alexander Stoddart's sculpture?

of James III's peace overtures to England. Many nobles profited from cross-Border conflict and it's not impossible that Harry would have received his commission from them to highlight the dangers of friendship with England. Wallace was a natural choice due to his uncompromising attitude to the English.

Again that wasn't Harry's invention. Bower had put these words in Wallace's mouth.

Scotland, so desolate! If you were to agree with me, you would not so easily put your neck under a foreign yoke.

Freedom was another important theme in *The Wallace*:

*A false usurper sinks in every foe
And liberty returns with every blow.*

The lines inspired Burns's *Scots Wha Hae* 400 years later. But even before *Blind Harry*, the alleged proverb of Wallace's uncle was known to generations of Scots.

*This is the truth I tell you:
Of all things freedom's most fine.
Never submit to live, my son,
In the bonds of slavery entwined.*

Freedom had become a crucial concept for the 14th and 15th century Scots intellectuals, running through the works as diverse as Barbour's *Bruce* and

the Declaration of Arbroath. Not freedom as we would understand personal freedom, but collectively for the nation, meaning the elite, from thralldom.

One of the most controversial points in Harry's poem is where he got his sources. He claimed to have used John Blair's contemporary *Life of Wallace*, allegedly commissioned by the 'fechtin' Bishop Sinclair of Dunkeld in the early 14th century. However, some scholars seriously doubt its existence, others say it is just lost. Andrew of Wyntoun claimed many stories circulated about Wallace. So Harry must have had access to either written sources or popular tales of Wallace's deeds.

But we shouldn't think of Harry as directly reporting history. Renaissance poetry wasn't written to convey truth but to convey higher meanings. Poetic licence allowed facts to be aside for the persuasive end of inspiring the listener with deeds, morals and political messages.

The ultimate aim of *The Wallace* was to create a martyr for Scottish independence. Edward I caused that martyrdom, chroniclers had nurtured it, and Harry perfected it.

It is notoriously difficult to argue that Harry was a poet not a historian. ●



■ The Jolly Beggars: from Allan Cunningham's *Pictures and Portraits of the Life and Land of Robert Burns*.

HERE'S TO US AND ALL THAT WE'VE DRUNK

There was more to the Auld Alliance than hard steel. There was good red claret and a roaring trade between Leith and France. And it was, above all, fun...



■ Rolling out the barrels in Leith when the claret arrived from France: 'Anybody who wanted a sample had only to go to the cart with a jug'.

*Guid claret best keeps out the cauld
an drives awa the winter soon.
It maks a man baith gash an bauld
an heaves his saul ayont the moon*

Alan Ramsay's poem was in praise of claret, the light, limpid rose wine of Bordeaux, which became claret, the dark, powerful, purple-red liquid which linked Scotland and France so closely it was known as the Bloodstream of the Auld Alliance. Today it still has the unerring ability to hoist the Scotsman's soul over the moon, as more and more people rediscover the joy of their other national drink.

In the 18th century, when Ramsay wrote, claret was a staple beverage in the Scottish capital, with claret carts as common as milk floats today. In his memoirs, Lord Cockburn wrote: "I have heard Henry MacKenzie and other old people say that when a cargo of claret came to Leith, the common way of proclaiming its arrival was by sending a hogshead of it through the town on a cart with a horn, and that anybody who wanted a sample or a drink under pretence of a sample, had only to go to the cart with a jug, which without much nicety about its size was filled for a sixpence."

Sixpencworth rarely sufficed, for the common measure at the time was the chopin (a generous quart, the name derived from the French *la chopine*). The everyday drinking vessel was the mighty Tappit Hen (again French in origin, derived from *la topynette*), great lidded jugs, mightier than the Bavarian Stein and foaming with a much more generous liquid.

But why did the Scots continue drinking fine claret, while their unfortunate neighbours to the

south had to make do with a sweet concoction from the wilds of the Douro called port?

It all goes back to the origins of the event we still celebrate 700 years later, the Auld Alliance, an event precipitated by the accidental death in 1286 of Alexander III - en route to Kinghorn and his young French wife Yolande in yet another attempt to give Scotland the heir its political stability demanded. It was not to be, and the English manipulated the political vacuum with dire consequences. The black rumour is that Alexander's demise was due to over-indulgence in claret before riding off.

Ever since the 15th century, when the Scots fought alongside their Auld Allies to remove the Auld Enemy from their last stronghold in south-west

France, there has been the underlying suspicion that we were only there for the claret. For one of the long-term rewards bestowed on us by the grateful French was the granting of privileges in the wine trade which gave us status and commercial advantage over other nations.

A perved Englishman of the Elizabethan period reluctantly explained the 'special relationship' the Scots enjoyed: "Because he hath always been an useful confederate to France against England, he hath right of pre-emption or first choice of wines in Bordeaux; he is also permitted to carry his ordinance to the very walls of the town."

The Scots' official privileges lasted until Colbert withdrew them in the 1660s. Long before that unfortunate event, the Scots and French enjoyed centuries of mutual co-operation, reflected in the many Scots words of French origin relating to food and wine. Gigot, sybos (ciboulets), grozets (groses), ashet (assiette), tassie (tasse), gardyveen (garde-symleir (sommellier) and bonalues (bon allers).

Despite Alexander's fate, the Kings of Scots continued with claret as their preferred drink.

The landing of wine into Leith was the responsibility of the Monks of St. Ant. Originally from Vienne on the Rhone, they derived their income from the sale of wine to the Edinburgh burghesses. When the Reformation came along, the order was disbanded, but a modicum of profits from the wine still went to the church for charitable purposes.

The building and cellars called the *cellars*, where they stored the wine, is still in existence.

While the Reformation ended the French cultural influence at Court, the French colony in Bordeaux increased as the



■ Leith docks today: Comprehensive restoration includes the Forth Ports Authority building.



■ Bordeaux, where the wine was loaded for Scotland, and where an Englishman complained: "The Scot hath right of pre-emption or first choice."

there were joined by teachers and intellectuals spreading the teachings of Calvin and Knox to this strongly Huguenot part of France

In the late 17th and 18th centuries, another group of Scots settled in France, Jacobite political exiles loyal to the Stuarts and against the Union with England. At home Jacobites and cultural nationalists drank claret as a symbol of Scots independence, rather than succumb to the "politically correct" English favourite, port

Indeed, the country was united in seeing claret as a symbol of Scottish identity. So much so that everyone turned a blind eye to the universal practice of smuggling the stuff throughout the 18th century. If the British government was dominated by English francophobes determined to price the Scots' traditional drink out of the market, well, they would have to see the error of their ways. The letter book of Oliphants of Ayr (still trading as Wighams of Ayr) tells us how it was done. Writing to his agent in Guernsey, a great centre for 'fair trading' as the smuggling was called, his orders are graphically clear: "To ship on board Captain McGowan's vessel... 10 tuns of Claret, the best you can afford at about 700 livres the tun... you'll please get the Claret rack'd into Spanish casks and ship under the denomination of Spanish Galicia; we must request you'll keep this to yourself; you need not let even the captain into the secret."

Falsifying the containers was one of many methods Scots used to continue their habit with impunity. Once the wine arrived in Scotland, its origins were an open secret. Among those ignoring the wine's illegal source were those pillars of Edinburgh society – the lawyers and

judges. James Boswell's diary entry in 1779 sums up the attitude of the age: "It is wonderful what joy there is in excess. I stood it better today than yesterday."

One member of the legal fraternity was Lord Newton who bemoaned the change in manners affecting society at the turn of the 19th century: "What shall we come to at last? I believe I shall be left alone on the face of the earth, drinking Claret"

As far as the lawyers were concerned, he need not have worried – they continue the fine claret-drinking tradition to this day in various dining societies. But for most people, the end of the 18th century was also the end of a chapter in Scottish society. British government policies against smugglers and prohibitive duty on the wine, led to the abandonment of the wine-drinking tradition. The

old excess was frowned on, too, as a strong temperance movement gained momentum

Two 'new' drinks arrived in Lowland urban Scotland, from India and the Highlands respectively. Tea, regarded a bit like cannabis when it first arrived, quickly gained respectability. Whisky overcame its initial notoriety to overwhelm the drinking public so totally that everyone presumes it has always been the national drink, instead of the rather uncouth Highland arriviste it undoubtedly is!

While the 19th and early 20th century saw claret move up the social scale, the wine trade in Scotland flourished with the ancient expertise now used to supply England and the Empire with wine. Leith-bottled claret enjoyed an international reputation, supplied by companies such as Cockburn's of Leith

They guarded their reputations jealously, and were extremely aware of the importance of the Scottish market, and the level of expectancy among its connoisseurs. A letter from John Cockburn to a firm of Bordeaux negociants regarding the quality of the premier crus of the 1828 vintage is revealing: "There is a poverty about them which we did not anticipate. Your opinion of them being so much higher than ours, we hope you will have no objection to our sending you what remains which we cannot doubt your easily disposing of in London"

But if the previous century saw fine wine-drinking concentrated among an elite in Scottish society, the last 30 years have witnessed a return to the democratic spirit of wine-drinking which existed in the past. Scots now enjoy the produce of the world's vineyards, and with maturing palates, have rediscovered the complexity and subtlety of claret. It is like returning to an old friend. ●



■ A claret cart doing its rounds in Edinburgh: A sight as common as the milk float is today.

The gentleman genius

With his ground-breaking work, James Clerk Maxwell had more influence on 20th century physics than any other scientist. He paved the way for Einstein's theory of relativity, yet he was largely unheard of by the public

He was seen as the gentleman genius, a scientist who in his own way was as brilliant and influential as Charles Darwin and Albert Einstein

Regarded as one of the greatest and cleverest men Scotland has ever produced, James Clerk Maxwell was writing scientific papers at an age when most boys would be kicking a ball around in the street

Sadly, however, his scientific brilliance never achieved the recognition it deserved – unlike many of his Victorian contemporaries, he was never granted a peerage or a knighthood, and his name is far from universally known

Maxwell's great genius lay in his development of a grand theory of electromagnetism. The principles of this subject define how every piece of modern electrical equipment, from TV through to radar and telephone, behaves

Maxwell also carried out important work in other areas of science such as the behaviour of molecules and the principles of colour vision. His talents were recognised by his fellow scientists but, because many of his theories were complex, the general public never realised their importance

James Clerk Maxwell was born in 1831 near Castle Douglas in Kirkcudbrightshire. His father's name was simply Clerk – he added Maxwell after inheriting a run-down estate in the area

Maxwell's mother died when he was just eight and, after a spell being taught by private tutors, he was sent to Edinburgh Academy, where he received a classical education in the English rather than Scottish tradition

By the time he was 16, James had moved on to Edinburgh University, where he was taught by two of the most famous professors of his day – JD Forbes, Professor of Natural Philosophy, and Sir William Hamilton, who held the chair of Logic and Metaphysics

Both men stimulated Maxwell's already brilliant mind, encouraging him to develop a forensic style of thinking and to probe and question scientific principles which had until then been considered as fact

He then moved south of the border to further his studies at Trinity College in Cambridge. He didn't enjoy the experience, but developed his expertise in electromagnetism and then moved to take the Chair of Natural Philosophy at Marischal College in Aberdeen

Maxwell was regarded as an excellent teacher at Aberdeen and was popular with the students. He also met and married the Principal's daughter, Kathleen Dewar, who was seven years his senior

After this, he moved back south again to take up an offer of a professorship at King's College in

London. His new job gave him the chance to spend more time on the research which was eventually to define him as a brilliant scientist

He carried out experimental measurements on behalf of the British Association for the Advancement of Science and completed two more major studies in electromagnetism. However, he didn't enjoy his time in London and yearned to return to his native Scotland. He did so when he was 34, deciding to retire on the family estate in Galloway

It was a remarkably young age to give up work, but Maxwell wasn't attracted by the lure of money or even in advancing his career

He was, however, interested in scientific research for its own sake, and he pressed on with this

Because he no longer had to teach, time was freed up for him to start work on the book which was to make his name famous in scientific circles throughout the world – his *Treatise on Electricity and Magnetism*

The book, finally published in 1873, was one of the most important scientific works of the 19th century

It sparked off a world-wide interest in electromagnetism with students of the subject keen to try to take his ideas further forward

Maxwell's book advocated the so-called field theory which suggested that electromagnetic action took place in the space between electric wires rather than – as some scientists believed – at a distance from them

Maxwell's theory was extremely important, and provided a starting point for further work on the subject

His assertion that electromagnetic waves could be generated in a laboratory, for instance, led on to the development of radio

His work is now thought of as having had the greatest influence of any individual scientist on 20th century physics. It paved the way, for instance, for Einstein's theory of relativity, which established the relationship between mass and energy

During a remarkable life, Maxwell also made other important breakthroughs. For instance, he managed to identify the correct structure of Saturn's Rings – his research was proved correct



James Clerk Maxwell's work was famous in scientific circles world-wide.

more than 100 years later when the Voyager probe went to the planet

In 1871 Maxwell accepted an academic post south of the Border again. He was lured back to become the first professor of the Cavendish Laboratory in Cambridge, which was to become one of the world's most important centres for scientific research

The Cavendish formally opened in 1874, and Maxwell had made major contributions to its design. However, his association with it was to last for long

In 1877 he began to feel unwell and was diagnosed as having abdominal cancer which had killed his mother. He died in Cambridge, though he was buried near his beloved estate in Kirkcudbright

There are few physical memorials to James Clerk Maxwell, and he has received little public recognition his brilliant

But his memory lives on in the work of the world's most brilliant scientists, who to this day use his theories to keep pushing the boundaries of their profession forward

A smithy who got on his bike and built one

Kirkpatrick Macmillan was a man who knew how to live life in the fast lane – because he created the 19th century equivalent of a Mercedes or Porsche sports car.

Macmillan, who was born in Dumfriesshire in 1813, was the inventor of the bicycle. The son of a blacksmith, he became a farm labourer and coachman before taking a job at the smithy.

Macmillan's great inventive breakthrough came when he saw a hobby horse being ridden along a nearby road.

He decided to make one for himself, and when he did he quickly realised that the simple structure, involving wheels and a frame, could be dramatically improved if it could be powered in some way without him having to put his feet on the ground to push it along.

Using his expertise as a blacksmith, he came up with the idea of pedals. In 1839, he completed building a prototype machine, trying it out on the rough country roads around his home until he was satisfied that the design was correct.

Macmillan's initial concept involved placing pedals on the front wheel and passing power to the rear wheel through connecting rods. The



■ Kirkpatrick Macmillan made the first bicycle, but failed to patent his design and others exploited it.

bicycle was very heavy indeed – it weighed about half a hundredweight – and it must have been a huge effort to move it at all.

Nevertheless, Macmillan did so. He soon managed to make the journey to Dumfries, which involved a trip of about 14 miles, in less than an hour – a remarkable feat at the time.

In 1842, he decided to venture further, and decided to cycle the 70 miles to Glasgow. The journey took him two days.

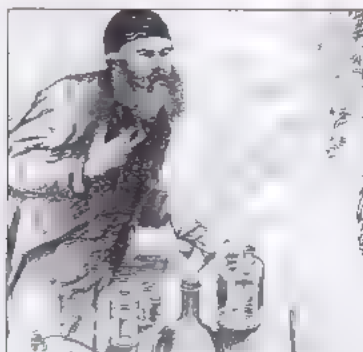
He even ended up being fined five shillings for injuring a small girl who ran across his path!

Macmillan's greatest failure was that he did not

recognise the commercial opportunities presented by his invention. He was essentially a country labourer who never really thought about protecting his device with patents or about marketing it properly.

Others, however, saw the opportunities, and it was not long before copies began to appear for six or seven pounds a time.

Macmillan wasn't particularly bothered by this and, as a result, never really became known as the father of the modern bicycle – though he undoubtedly was. He died in his native Dumfriesshire in 1878.



■ Alexander Crum Brown was an expert in organic chemistry.

The formula for success

Alexander Crum Brown was one of Britain's foremost experts in organic chemistry. Born in Edinburgh in 1838, Brown qualified as a doctor in 1861.

He then went on to study in London and in Leipzig in Germany.

On his return to Edinburgh, where he became Professor of

Chemistry at the University, he devised the first workable system of representing chemical formulae in graphical form, and his work continues to be the basis of the method used today.

The professor was also an expert in crystals, and produced a famous model in 1880 showing the structure of

rock salt. His model was made from balls of wool, alternately red and blue, wound around the junctions of knitting needles.

Brown, who also did work on the connection between vertigo and the inner ear, died in 1922.

The chair of Chemistry at Edinburgh University still bears his name in recognition of his achievements.

Gold, but

**Eric Liddell
chose his
faith before
Olympic
glory - and
he still won**

When Eric Liddell graduated as a bachelor of science at Edinburgh University, fellow students rose to cheer him so noisily it was close to bedlam. Afterwards, they carried him shoulder high in a triumphant march to the steps of St Giles' Cathedral.

It was a spontaneous show of respect for a 22-year old Olympic champion who was arguably the greatest Scottish athlete of the 20th century. Liddell's modesty, and an unbending Christian principle never to compete on the Sabbath, set him apart.

He was one of the favourites for the 100 metres gold medal at the 1924 Paris Olympics, but he ruled himself out because the heats were scheduled for a Sunday. However, he later surprised everyone by romping to victory in the 400 metres.

Englishman Harold Abrahams was called the fastest man in the world, the Finn Paavo Nurmi took four track titles and Johnny Weismuller who later starred in the movie Tarzan were brilliant, but Liddell was nailed above them all as a super-hero.

Liddell's style of running was unorthodox - a wild sprint with knees lifted high and flailing arms.

A Times reporter who witnessed the race wrote: "No one ever looked like catching him. In one, wild minute, what had been the dulllest of days was turned into the most memorable that the Olympic Games have ever seen."

Liddell explained his success by saying simply, "I don't like losing."

He was portrayed in the memorable film *Chariots of Fire*, although the script took liberties with the facts. It suggested he didn't know until he arrived in Paris that



■ Magic moment: Liddell surges over the line to win 400 metres gold medal in the 1924 Paris Olympics.

never on a Sunday



■ **Triumph:** Eric is carried shoulder high by fellow students.



■ **Relaxing in China:** pictured with his sister Jenny on a beach.

the 100 metres and sprint relay heats were on a Sunday. Lord Burghley was supposed to have pulled out of the 400 metres to make way for Liddell. In fact, Burghley wasn't even a member of the British squad.

Liddell knew six months in advance that sprint preliminaries were on the Sabbath, and he made it clear he wouldn't change his golden rule. So on the run-up to the Olympics he focused on training for the 200m and 400m.

The criticism he took for his stand severely tested his principles. But he would not be budged, despite being told the sprint might be Scotland's only chance of Olympic gold.

On the day Abrahams started in the 100m heats, Liddell preached a stirring sermon at the Church of Scotland in Paris. In the sprint final, Abrahams beat America's Jackson Scholz in an Olympic best of 10.6 seconds. Whether or not the Scot would have beaten that is academic.

In the 200m he finished third behind the Americans Jackson Scholz and Charles Paddock. In the 400m heats he qualified comfortably and then won the second semi-final in a personal best of 48.2 seconds.

It was a signal that he hadn't come for the fun of it. And before the runners were called to their marks, a spectator handed him an inspiring piece of paper. Written on it was a text from First Samuel: "Them that honour Me, I will honour."

Still glancing at the scrawled words, he knelt for the start knowing

the favourite was American Horatio Fitch who had run the fastest semi-final in 47.8 seconds.

From the difficult outside lane Liddell hurtled into the race. At the halfway mark he recorded an electrifying 22.2 seconds, only 0.3 seconds slower than he had run in the 200m final. The instant expert opinion was that he was going too fast and failing to pace himself properly. Scots in the crowd thought the dream of Olympic success was vanishing before their eyes.

What they didn't take into account was that

Liddell was a special man. He confounded watchers by increasing his lead as the race went on – to finish an astonishing five metres ahead of a bewildered Fitch.

The pace was so fast that two of his opponents fell trying to keep up and one actually crawled the last few metres to the finishing line.

It was a fantastic race and an incredible result. Liddell's time of 47.6 seconds was an Olympic record. When he returned to

Edinburgh, he was paraded along Princes Street in a hero's welcome. A fan club was formed, a Boy Scout troop was named after him, and a comic paper put his name on a strip.

It took a very special person to pass up his best chance and then win against the odds at a longer distance. Some 56 years later, Scotland's Allan

Wells struck gold in the 100 metres in Moscow, and an English journalist asked if had been thinking of Abrahams as he received his medal. Wells' reply was immediate: "No, I thought about the great Eric Liddell."

Liddell was born on January 16, 1902, in Tientsin, China, where his ex-draper father was a missionary. It was jokingly claimed that when he wasn't chasing Chinese whippets as a toddler, he must have been racing streaks of lightning.

He grew up in Scotland from the age of five. His favourite sport was rugby and he was capped for Scotland seven times at wing three-quarter.

But he gave up the oval ball to concentrate on running after he came

to national attention in 1923 by winning both sprints at the AAA Championships.

A week later, he demonstrated the grit of a born winner. Knocked down in a 440-yard event involving Scotland, England and Ireland, he was left 20 yards behind the field. To everyone's astonishment, he rose, picked up the pace and overtook every runner to win.

Liddell finished his competitive days in the UK with a triple success in the SAAA Championships of 1925.

He ran a little when he went to China as a medical missionary, a role he always intended to take up.

As late as 1930 he gained the North China 100m title. The great German middle-distance runner, Dr Otto Peltzer, ran against him and said the Scot could have won the 800m at the 1932 Olympics in Los Angeles if he'd trained.

Liddell made two trips to Scotland after joining his father's missionary work but he was back in China during World War Two.

When it became known that he had died of a brain tumour in a Japanese internment camp on February 2, 1945, all Scotland mourned him.

His most apt epitaph was spoken by the late Bill Struth, a keen student of athletics as well as a manager of Rangers, who said at a memorial service in Glasgow: "Eric Liddell honoured sport more than sport honoured him." ●



■ **The science student graduates.**

Wallace's trail that leads to his trial



Biker historian David R Ross discovers little real trace, but many a place, linked to the famed freedom fighter

We have almost nothing tangible in the way of artefacts from William Wallace's lifetime. However, there are many places in our landscape with a Wallace connection. So we can at least say he has left his impression on the face of the countryside.

There is a debate over where he was born but I reckon the most likely place was Elderslie, in Renfrewshire. There was an archaeological dig here in late 1998, which revealed the foundations and remains of a fortified building from the 1250s. As Wallace was born in the early 1270s, these could well have been the remains of his birth-house.

There is a beautiful monument at the site which was raised in 1910 by public subscription, and its base contains plaques with scenes from Wallace's life.

The low walls beside this monument are the remains of later Wallace property built on the site. Unbelievably, these buildings were entire until the 1970s, when the local council had them demolished. It seems astonishing that buildings connected to a national hero could be just swept away like that.

Many folk tales are told of Wallace's exploits as a youth, and monuments have been erected in various localities in remembrance of him. Paisley Abbey, where it is believed he received his early schooling, has a Wallace stained-glass window, and the doorway from his era still exists in the cloisters.

Ayr has two statues of Wallace. One is on the Wallace Tower, the other at first-floor level in Newmarket Street, but a rather more striking memorial is the large cairn erected to the memory of Wallace and Burns which stands by the River Ayr in the grounds of Auchencruive agricultural college.

Burns was, of course, born at nearby Alloway, and as a boy marvelled at the



■ The statue in Aberdeen shows Wallace giving his defiant answer to the English.

tales of Wallace's exploits. It was believed Wallace had spent time hiding out in Leglen Wood, the remains of which stand around the cairn, and that Burns as a lad explored the area.

Aberdeen has its magnificent statue, too, with Wallace giving "defiant answer to the English forces at Stirling Bridge". A little south, outside Stonehaven, stand the grim ruins of Dunnottar Castle. The remains of its 13th-century chapel are a reminder of Wallace's raid here. The English garrison made a last stand inside this chapel, but Wallace fired it, burning the occupants within.

Lanark also has a large part to play in the Wallace story. It was here that his sweetheart Marion was slain. A small plaque at the top of the Castlegait marks the site of her family's house.

There is a Wallace statue in Lanark which, like so many others built in Victorian times, shows Wallace as a middle-aged man rather than the 20-something he was at the height of his power.

The site of the castle where Wallace exacted his terrible revenge on the English sheriff and garrison for Marion's murder is now the bowling green at Castlebank Park.

Stirling, of course, is the scene of his great victory over the occupying forces in 1297. The bridge from Wallace's time would have been quite near the old footbridge standing today. The

battle was fought over where the modern Causewayhead Road now runs. The Abbey Craig, where Wallace marshalled his forces, is today topped by the National Wallace Monument, which contains what is believed to be the sword of our hero.

After Stirling Bridge, Wallace invaded northern England, and on his return was created Guardian of Scotland. A plaque marking this event exists in the old Kirk of the Forest, which stands near the town centre in Selkirk.

In 1298, Wallace's great adversary, Edward Longshanks, brought his vast armies north and defeated the Scots with great loss at the Battle of Falkirk. This battle was fought over the Westquarter Burn, most likely in the area around Woodend Farm.

From then on Wallace resorted to guerrilla warfare. The end came in 1305, when he was captured near Glasgow. The Celtic cross that marks the spot in Robroyston is unknown to most Glaswegians, as is the nearby Wallace Well where he had his last drink as a free man.

He was taken south to London for his show trial and shameful murder. A plaque on the floor of Westminster Hall marks where he learned of his awful fate. He was slaughtered at the butchers' yards of Smithfield. And today a fine granite plaque on the wall of St Bartholomew's Hospital at West Smithfield marks the spot. ●

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SCOTLAND'S STORY

DON'T MISS PART 11



ROBERT BRUCE

Everyone remembers 1314 and the Battle of Bannockburn when Bruce sent the English 'homewards tae think again'. But Bruce paid a high price for his kingship. Three of his brothers suffered terrible and bloody executions, and his wife and sister were captured by the English who treated them barbarously.

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